

Summary of Pashaura Singh's "Scholarship Issues"

Tally of Misinterpretations, Misrepresentations and Blasphemous Writings

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AKAL TAKHT INDICTS PASHAURA SINGH Amritsar, June 27, 1994

In a historic judgment delivered by Professor Manjit Singh, Jathedar of Sri Akal Takht, the highest spiritual and temporal authority/ seat of Sikhs, Pashaura Singh was declared guilty of five charges of blasphemy. Pashaura Singh had made a number of baseless observations in his Ph.D. thesis, "The Text and Meaning of the Adi Granth", submitted to the University of Toronto in 1991, to please his supervisor who is well known as an adversary of Sikhism and with an eye on a university job. The unanimous verdict followed a detailed hearing of Pashaura Singh's case in an 8 hour non-stop session of the Five High Priests presided over by Prof Manjit Singh at the Akal Takht Sahib on the 25th June 1994.

The judgment says that Pashaura Singh had attacked the authenticity of Sri Guru Granth Sahib, which had deeply hurt the sentiments of the Panth: He had also leveled baseless charges against the Fourth and the Fifth Masters, saying that they had made alterations in the Mul Mantra as well as linguistic and theological changes in the Bani of Guru Nanak.

The tankhah (religious punishment) awarded to Pashaura Singh for the offences committed by him, includes dusting of shoes of the Sangat, washing of the parkarma of Sri Harmandir Sahib, besides listening to kirtan and reciting of Japuji Sahib, over a period of five weeks. At the completion of this penance he has been directed to appear before the sangat at the local gurdwara in Michigan, where he resides, and request the Granthi to pray for his forgiveness. It may still be necessary for him to finally appear before the Akal Takht for forgiveness as is the normal procedure in such matters.

It may be recalled that Pashaura Singh's thesis had attracted sharp criticism from scholars, and incurred indignation and condemnation of the masses for its blasphemous formulations. SGPC, the highest elected religious body of the Sikhs, took cognizance of the offence, and after a thorough scrutiny by two Expert Committees of scholars, referred the matter to Sri Akal Takht Sahib for appropriate action.

The judgment which is reproduced, also directs Pashaura Singh not to publish his thesis in the present form. During the hearing Pashaura Singh submitted a confessional statement in which he pleaded guilty to all charges, and undertook to revise his thesis as well as his previous publications in the light of the findings of the present inquiry. We are also reproducing the five charges read out to Pashaura Singh, to which he pleaded guilty. In fact, these represent only a sample of the blasphemous contents of his thesis.

1994

Ik Onkar Waheguru ji ki Fateh

SRI AKAL TAKHT SAHIB

No...../217/ /94 Hukmnama Sri Amritsar 27/6/94

Dr Pashaura Singh,

On summons from Sri Akal Takht Sahib you presented yourself before the Takht on the 25th June, 1994 in connection with your controversial thesis "The Text and Meaning of the Adi Granth". After prolonged deliberations in the sacred congregation of Sikh scholars, you have pleaded guilty in writing to the five charges of misrepresentations leveled against you. In this connection you have also pledged to bow your head before every decision of the Takht.

The views expressed in your thesis have caused intense hurt to the sentiments of Sikhs who accept Sri Guru Granth Sahib as their Living Guru. This has been demonstrated by Sikhs in India and abroad through a large number of letters, messages and books, received in the Akal Takht Sahib during the last two years. Such pious sentiments of love towards the Guru, on the part of the Sikh Sangat, have always found expression through the Akal Takht Sahib.

As a Sikh scholar, you were expected to produce literature to promote the welfare of all, with commitment to Sri Guru Granth Sahib and the Guru Panth. But what happened was exactly the opposite of this. Taking cognizance of the overall situation in the Panth, Sri Akal Takht is pleased to issue the following orders for your compliance:-

- 1) You shall not publish this controversial thesis in the present form, nor shall you authorize anyone else to publish it.
- 2) The charges and the objections relating to doctrines or presentation, raised by Sikh scholars against this thesis, have been pointed out, and accepted by you. Some of these have been given to you in writing. These shall be removed by you in letter and spirit from the thesis. And in case the thesis is to be published in the future, it will be done according to Gurmat with full regard for the sentiments of the Sikh community.
- 3) In deference to the sentiments of the Guru Panth you shall also not publish any other such objectionable material as produced by you earlier. In the future you shall ever keep in mind the sentiments for the ascendancy of the Panth and salvation of all, and conduct only such research on Gurbani and Sikh history, as would lead to blessings of the Living Guru, Sri Guru Granth Sahib and the Guru Panth.

Keeping in view the charges in respect of your thesis, the following tankhah is prescribed for you :

- 1) In order to seek divine understanding at the portals of the Lord Guru, you shall listen to kirtan at the Darbar Sahib on the 27th and 28th June, 1994 for one hour each day.
- 2) On these days, for one hour each day, you shall recite the Japuji five times, over and above the nitnem.
- 3) On the same days in order to seek blessings of the Guru Sangat, you shall join the daily chore of washing the parkarma of the Darbar Sahib for one hour each day in the afternoons.
- 4) In America, where you live, you shall present yourself at the local Gurdwara Sahib; you shall perform the service of dusting the shoes of the sangat for five Sundays. Also for one hour each day you shall listen to gurbani kirtan, as well as recite Japuji five times, besides the nitnem, on each of these days.

At the end, you shall present yourself at the Gurdwara and request the Granthi Sahib to pray for forgiveness / indulgence for you.

Sd. Kewal Singh
Manjit Singh Jathedar Takht Sri
Sri Akal Takht Sahib Damdama Sahib

Sd
Jathedar

Sd.
Joginder Singh
Granthi Sri
Harmandir Sahib

Sd. Bhagwan Singh

Sd.
Mohan Singh

Head Granthi

Head
Granthi,

Sri Akal Takht Sahib

Sri
Harmandir Sahib

**English Translation of CONFSSIONAL STATEMENT OF
PASHAURA SINGH in Punjabi in Pashaura Singh's own handwriting
at Sri Akal Takht Amritsar on June 25, 1994.**

June 25, 1994

The Five Singh Sahiban, Sri Akal Takht Sahib, Amritsar Sahib

Your Holiness

Waheguru ji ka Khalsa; Waheguru ji ki Fateh. Under orders from Sri Akal Takht Sahib, appearing at the Takht Sahib, this humble servant pleads guilty to the five charges in respect of my thesis (The Text and Meaning of the Adi Granth), read out as well as given to me in writing. I hereby reject in thought, word and deed all such objectionable formulations that occur in my thesis. I beg forgiveness of the Panth for whatever hurt the conclusions drawn by me in my thesis have caused to the Panth. In future I pledge to serve the Panth as a humble servant of the Panth. I also willingly accept whatever decision is announced by the Singh Sahiban.

Sd.Pashaura Singh 25/06/1994

FIVE CHARGES AGAINST PASHAURA SINGH.

Given To Him In Writing By Sikh Scholar Review committee in 1994 during the meeting at Sri Akal Takhat, Amritsar, INDIA

Lured by the prospect of getting a Ph.D. degree from the University of Toronto, under the influence of adversaries of the Sikh religion, and purely on the basis of hollow and wild speculation, Pashaura Singh has committed blasphemy, because of his baseless and arbitrary formulations:

Formulations in the Thesis

(In connection with compilation of Sri Guru Granth Sahib) "Then comes a rare manuscript preserved at Guru Nanak Dev University in Amritsar, which may be regarded as one of the many drafts on which Guru Arjun Dev seems to have worked to finally produce the text of the Adi Granth." (Page 24)

"Further it is claimed that the manuscript contains a hymn written in Bhai Buddha's hand on the third decorated page, which may show his involvement in the creation of the scripture. It is quite possible that his descendants may have preserved the manuscript through the process of handing it over to the next generation. Furthermore, folio 1255a of the manuscript contains the death dates of the first five Gurus only, the last of which was written later on by the same scribe." (Thesis pp. 27-28)

Footnote on page 27

"Gurmukh sevaih sada sacha andin sahaj piar. Sada anand gaveh gun sache ardh urdh urdhar. Andar Pritam vasia sacha dhur karam likhia Kartar. Nanak aap milaiya ape kirpa dhar."

The above hymn is recorded on the decorated page 3 of the Manuscript No. 1245 of the Guru Nanak

Dev University, which, it is claimed, is the writing of Baba Buddha ji.

The attribution of this hymn to Bhai Buddha is based on the family tradition. See the note by Harbhajan Singh Harcharan Singh Chawla on the manuscript.

CHARGE NO. 1

The Guru Nanak Dev University MS 1245 of the Mina group which bears on page 1255 the dates of demise of the first five Gurus in the same hand and shade of ink, ipso facto, is clearly a production of the post-Guru Arjun Dev period. To call it the first draft of the sacred recension of Sri Guru Granth Sahib, tantamounts to a mischievous conspiracy to raise baseless doubts on the authenticity of Sri Guru Granth Sahib.

Under the same conspiracy, on the basis of purely arbitrary speculation and guesswork, this manuscript has been linked with the historic personalities very close to the Gurus' house (Bhai Gurdas and Baba Buddha). And these most devout Sikhs, have clandestinely been placed in the same row as the schismatic Minas. This mischief has apparently been done with the intention of exploitation in the future.

Then an effort has been made to establish it as a historic manuscript by linking the Mul Mantra pasted on the fourth folio, with the Ninth Master, on no other basis than the wild imagination of the author.

This is exactly the kind of conspiracy which, since long, an adversary of the Sikh religion, a Christian Missionary, Ntcleod, has been carrying on under the garb of research.

By speaking the above mentioned language of McLeod, the writer has committed an act of treachery or betrayal to his Prophet-Guru and the Sikh world, and has deliberately supplied objectionable material to enemies of Sikhism.

Formulations in the Thesis

"The Guru Nanak Dev University manuscript (GNDU MS 1245) provides an earlier version of the Morning Prayer before its standardization. It begins as:

Satinam karta purkh nirbhau nirvair akal murat ajuni saibhang satgur parsad Jap Mahala 1. Sochai soch na hovai je sochi lakh var.

Chupai chup na hovsi je lai raha liv tar. Bhukhian bhukh na utarai je banha purian bhar.

Sahas sianapan lakh hon ta ik na chalai nal.

. Kion sachiara hoiai kion kurai tutai pal.
Hukm rajai chalna Nanak likhia nal.

"A comparative analysis of this text with the standard version of Japuji reveals the following important differences, which illuminate the different stage in the process of its development.

"First the Mul Mantra is given in its earlier form, which is discussed in detail in the preceding section. Second, the title of the composition is mentioned as Jap Mahala 1, ... indicating specifically the authorship of Guru Nanak. In the standard version, however, the symbol mahala 1 is omitted, perhaps consciously to assign divine authorship to the text....." (Page 100-101).

"Third, the most distinctive difference is that the introductory couplet of the Japuji is missing in the earlier text. In the standard version it reads: 'The Eternal One, from the beginning, through all time, present now, the Everlasting Reality'. (adi sach jugadi sach hai bhi sach Nanak hosi bhi sach). Evidently this shalok was added by Guru Arjun much later..."

CHARGE NO. 2

By accepting Sri Japuji Sahib recorded in the unauthentic Manuscript No. 1245 of the Guru Nanak Dev University, as the original and pre-standardization form, an effort has been made to create confusion over this sacred bani, on the one hand, and on the other hand, it is alleged that Guru Arjun Dev ji tampered with and revised the original form of this bani from several aspects, such as:

"1. The heading of this bani 'Mahala 1' was consciously dropped to assign divine authorship to the text.

"2. The inaugural shalok of this bani (adi sach jugad sach hai bhi sach Nanak hosi bhi sach) is authored by Guru Arjun, and this shalok was added to Japuji Sahib much later, when it had been given a final form after revision.

"3. In the process of standardization of this bani linguistic, grammatical and metrical changes were made at several places."

"The long eulogistic description of Guru Amar Das's death may indicate that the scribe was a close associate of the third Guru, possibly Bhai Gurdas, who may have further improved his handwriting by the time he wrote the final draft of the Adi Granth." (Page 28)

"The introductory note written by the shopkeeper in the beginning of the manuscript that 'there is an abenedictory autograph written in Guru Hargobind's blessed hand on the fourth leaf This is not correct. The examination of the manuscript has revealed that a different piece of paper containing the Mul Mantra written in Guru Tegh Bahadur's hand, was pasted much later on the fourth decorated page." (Page 27)

Some of the salient features of the Guru Nanak Dev University manuscript No. 1245 are:

(A) Mentioned in the Thesis

- "1. The manuscript has a total number of 1267 folios. It is in the form of a draft on which Guru Arjun still seemed to be working.
2. It has a different raga sequence, and the index of individual hymns of each raga-section is written separately at the beginning of that section. It begins with Siri raga followed by the usual majh, guari, asa, gujari and vadhans raga. Thereafter, it diverges from the standard pattern and follows its own sequence of dhanasari, jaitsari, sorathi, kalyan, nat-narayan, todi, bairari, tilang, gond bilaval, suhi, bilaval, ramkali, mali- gaura, maru, kedara, tukhari, bhairoun, basant, sarang, malhar, kanara and parbhati raga." (Page 25)
3. There are a number of texts in this manuscript that were revised in the final draft. Even Guru Arjun modified his own hymns. For example in the tilang raga on folios 681b - 682c all shabads were revised in the final draft. One of these hymns, was included at the time of giving the final form.

"Finally, the first stanza of the Japuji that appears here has some linguistic variations. Evidently Guru Arjun modified the language of certain words (Jei/je, Utrai/urti, Bana/banna, Sahans/sahas, hon/hohe, kio/kiv), and replaced them with more grammatically and metrically sound construction in order to standardize the text." (Page 103)

"There are numerous such examples throughout the text of Japuji where Guru Arjun refined the

language of certain passages and polished the metre.

Note the following examples": GNDU MS 1245 FORM Vin bhane kia nai kari

Mit vich ratan jawahar manak Jio jio hukm tivai tiv kar

Kio sachiara hoie kio kurai tutai pal Bhandai bhao abrit tit dhal

REVISED STANDARD FORM Vin bhane ke nai kari

Mat vich ratan jawahar manak Jiv jiv ham tivai tiv kar

Kiv sachiara hoie kiv kurai tutai pal Bhandi bhao amrit tit dhal

Also, Guru Arjun Dev ji has been accused of making alterations in the revealed message of the Mul Mantra.

Formulations in the Thesis

"The Mul Mantar or the 'root formula' with which the Adi Granth opens, is the basic theological statement of the Sikh faith. It consists of different epithets, all of which are traditionally understood as characterizations of Ultimate Reality, or Akal Purakh ('the Timeless Being'). It appears in Volume I of the Goindwal pothis as follows:

Ik Onkar satgur parsad such nam kartar nirbhau nirikar akal murat ajuni sambhau.

Sometimes there is an additional phrase Gur pure ke parsad 'by the grace of the Perfect Guru' at the end of this text. But nowhere does this form of the Mul Mantar correspond to the standard version given in the Adi Granth. Evidently this was the form that was current during the period of Guru Amar Das." (Page 93)

"The origin of the major components of the earlier form of the Mul Mantar as given in the Goindval pothis can be traced directly from the works of Guru Nanak." (Page 93)

"Guru Ram Das invoked the divine attributes of the Mul Mantar in one of his compositions. The original verse resembles the text of the Mul Mantar and, similarly, it is free of any metrical or rhyme scheme. It reads as follows:

Jap man nirbhau. Sat sat sada sat. Nirvair akal murat. Ajuni sambhau. Mere man an din dhiae nirankar nirahari. - Sarang Mahala 4 (1201) (Page 95)

"The comparison of this text with the earlier form of the Mul Mantar given above clearly indicates the addition of the word nirvairu ('without enmity'), which Guru Ram Das employs to put emphasis on the divine attribute of benevolence. This may reflect his firm resolve to counteract the situation of hostility in real life, created by the animosity of his rivals, with the spirit of love and friendliness. Thus a new theological dimension is added to the Sikh understanding of Ultimate Reality." (Page 96)

"Although Guru Nanak has also employed the word nirvairu for the Supreme Being in his Ranilcali Dakhni Onkar (AG p. 931), the frequency of its use is greater in the compositions of Guru Ram Das." (Footnote No.14, Page 96)

"Guru Arjun Dev worked over the text of the Mul Mantar in successive drafts to give it its final form. The

Guru Nanak Dev University manuscript, which is an early draft of the Adi Granth, gives the form of the Mul Mantar before its standardization:

Ik onkar satnam kartapurakh nirbhau nirvairu akal murat ajuni saibhang satguru parsad.

In his final version Guru Arjun replaced the phrase Satguru parsadi 'by the grace of the True Guru' with gur prasadi, 'by the grace of the Guru', presumably to provide a more coherent structure to the text of the Mul Mantar." (Page 96)

Another significant point is that Guru Arjun added the word purakh to the received text of the Mul Mantar. It clearly indicates that by his time the personal aspect of the Supreme Being acquired prominence as compared with Guru Nanak's emphasis on the formless (nirankar) nature of Ultimate Reality." (Page 96- 97)

"This (addition of the word purakh) may provide an adequate explanation of the subsequent development that took place in Sikh doctrine as well as within the Panth since the days of Guru Nanak. This will, however, challenge the traditional understanding of the Mul Mantar as being created in its present form by Guru Nanak himself." (Page 97)

CHARGE NO. 3

There are pothis with apocryphal hymns composed by the Minas under the name `Nanak'. The author himself doubts their authenticity (indication of which has been given on page 9 of his thesis). But he takes them as basis of the Adi Bir, and accepts the so-called Mul Mantar recorded therein (which is different from the Mul Mantar in the authentic bir), as real and original, and thus levels against Guru Ram Das ji and Guru Arjun Dev ji, accusations of making alterations in it.

"One of these hymns, numbering 5 in folio 682a (Jo gur disai Sikhra niv niv lagon pae) is repeated in the suhi node in folio 729b with the addition of the first line appearing at the end as well. A marginal note appears in folio 682a to this effect saying that `it is taken to the suhi mode' (Suhi vich lia hai). This hymn was further revised in the final draft with the addition of jiu at the end of each line to make it more musical." (Page 25- 26)

"It does not contain the bhagat-bani....." (Page 26)

"The panegyrics by the bards (Bhattan de savayye) in praise of the Gurus are still in their earlier short form. By the time this manuscript was written some of them had not yet appeared in the court of the Guru. Even the var by Satta and Balwand in the ramkali mode is not to be found in this manuscript." (Page 26)

"There exist some specimens of such hymns in an early manuscript. See Bhai Gurdas Library, Rare Books Section, GNDU, MS No. 1245, ff, IOlb-1035. A fifteen verse composition Sri Ragu Maha13 Chhant is attributed to Guru Amar Das, but it is not included in the standard version of the Adi Granth. It may have originated from the circles of schismatic groups." (Page 9, Footnote 32)

Special Comments:

1. In this manuscript variations from the authentic bir of Guru Granth Sahib, abound, in respect of vowels, spellings, shabads, etc., which are common in Mina literature.
2. This manuscript does not bear any date or year of scribing, nor does it have any historical significance. Before its purchase by the Guru Nanak Dev University, the manuscript has never been mentioned by any historian or scholar of birs.

Formulations in the Thesis

"There is some evidence that Guru Gobind Singh made an attempt to standardize the text of the Adi Granth and thus to correct the problem of the circulation of three different versions of it during his period." (Page 60/80)

"It is quite possible that Maharaja Ranjit Singh appointed a council of prominent Sikh scholars to prepare an authorized version of the Adi Granth." (Page 84)

"The new version was, in fact, a revival of the earlier Damdama version, compiled during the period of Guru Gobind Singh in the late seventeenth century, which went out of circulation due to the period of turmoil during the eighteenth century. However, in this version the place of jaijavanti raga and the sequence of the shaloks of the ninth Guru were fixed. In certain instances, the language of the shaloks

was modified. The solitary couplet that was attributed to the tenth Guru in early manuscripts, lost its authorship and became a part of Guru Tegh Bahadur's shaloks. This may have been intentionally done to keep Guru Gobind Singh's authorship limited to the bani in the Dasam Granth. It may also reflect the contemporary debate over the issue of Sikh identity, that is, whether one follows the teachings of Guru Nanak and his successors contained in the Adi Granth, or one joins the Khalsa of Guru Gobind Singh." (Page 85-86)

CHARGE NO. 4

Both according to history and tradition, Guru Gobind Singh got the bir of Sri Guru Granth Sahib prepared by Bhai Mani Singh at Damdama Sahib, in which the bani of Guru Tegh Bahadur was also included. This came to be known as Damdami Shakh. Why the Tenth Lord did not include his own bani in it, the Guru alone knows.

Then the author completely ignores the above fact, and without quoting any historical reference and under some conspiracy indulges in wild conjectures: "It is quite possible that Maharaja Ranjit Singh appointed a council of prominent Sikh scholars to prepare an authorised version of the Adi Granth." (Page 84)

In this new version "the solitary couplet that was attributed to the Tenth Guru, in early manuscripts lost its authorship and became a part of Guru Tegh Bahadur's shaloks. This may have been intentionally done to keep Guru Gobind Singh's authority limited to the bani in the Dasam Granth. It may also reflect the contemporary debate over the issue of Sikh identity, that is, whether one follows the teachings of Guru Nanak and his successors contained in the Adi Granth, of one joins the Khalsa of Guru Gobind Singh."

This writing reflects a mischievous design to divide the Sikh Panth into two classes, vi'z., the followers of the first nine patshahis, and the Khalsa of Guru Gobind Singh, as also to divide the Gurus into different categories.

3. As far as the note given by M/S Harbhajan Singh Harcharan Singh Chawla, is concerned, the firm was summoned at the Akal Takht Sahib for additional information. A copy of the statement given by them on 5.5.93 is enclosed. They made it clear that "they procured this copy in 1979-80 during their trip to Ganga Nagar district of Rajasthan from a waste paper dealer, which they later sold to the Guru Nanak Dev University. The note pasted on the manuscript by them is not based on any research investigations. It only records what was narrated by one Bhai Karnail Singh, a granthi of Amritsar."

Evidently, the note on the manuscript was a master stroke of salesmanship to extract maximum price. It seems that since this note fitted into the designs of McLeod, he instructed his willing tool, Pashaura Singh, to adopt it as a basis of his thesis.

CHARGE NO. 5

At several places in the thesis clumsy efforts have been made to create confusion over Sikh doctrines, Sikh history and authenticity of Gurbani, and thus to erode the foundations of the Sikh religion. The deliberate misrepresentations made under the garb of research, point to a deep-rooted conspiracy.

Formulations in the Thesis

1. "There is enough evidence that a number of hymns of the Bhagats were included in the Kartarpur manuscript after it was bound. For instance, Ratndas's hymn 'Begampura shahr ko nao' in the gauri raga in folio 278/2 and dhanasari hymn 'Gopal tera arta' in the dhanasari mode in folio 519/2, were added much later on each page by keeping extended margin on the left side of the Kartarpur manuscript. Their inclusion in the scripture reflects a situation wherein the followers of these Bhagats (the Jats and the cobblers) were attracted into the Sikh fold in large numbers." (Page 26)
2. "In order to stress the theme of the unity of guruship, Guru Arjun intentionally incorporated in

certain instances his own shaloks in the works of Guru Nanak." (Page 145)
"The addition of Guru Arjun's shaloks at the beginning of Guru Nanak's hymn further highlights the issue of doctrinal consistency in guruship. It serves to underline Guru Arjun's claim that he carries the spiritual authority of Guru Nanak." (Page 147)

3. Regarding the variations in the concluding shaloks in the standard form those in the GNDU manuscript

1245, resort has been taken to different kinds of conjectures:

"There are, however, scholars" (McLeod) "who regard Guru Angad as its real author." (Page 105)

"Its addition to the Morning Prayer was perhaps intentionally done to stress the continuity and unity of guruship." (Page 106)

"Guru Nanak may have initiated his successor, Bhai Lehna, into the poetic skill of verse composition in the literary form of a shalok, and this training may have been a 'part of his designation to the office of guruship. The two Gurus may have worked together on the text of the epilogue of the Japuji, and accordingly both may be regarded as its joint authors." (Page 107-8)

"Here it is important to note that the last stanza is Guru Arjun's contribution of Guru Amar Das's composition, which he intentionally added to the original text at the time of its standardization, thereby reinforcing the recurring theme of the unity of guruship." (Page 111)

(For Above write-up pages1-9 Read Journal “ Abstracts of Sikh Studies July 1994
Published by Institute for Sikh studies Chandigarh Pages 132-143. Web address
www.sikhstudies.org)

2000

After Accepting Five charges At Sri Akal Takhat on June 25th 1994 he came out with his book "The Guru Granth Sahib Cannon Meaning and Authority" published in 2000. On examination of this book one can find that he is still harping on the same issues for which he was summoned by the Akal Takht in 1994.

1)For example he associates Guru Arjan, Bhai Gurdas and Baba Buddha with a manuscript which is full of kachi bane (P.23, 30, 43, 46).

2)He sticks to his old stand that theMul-Mantra that we have presently at the beginning of Guru Granth Sahib, is not original but has been revised so many times (P. 84-90).

3)He alleges that Guru Arjan has tinkered with the Japji of Guru Nanak to produce the final text (P. 90-96).

4)Pashaura Singh reiterates the same old formula that Guru Arjan has-been revised his own aims in the final text (P.106-114).

5) Unfortunately all these formulations are based on the questionable evidence. It hits at the revealed character of Bani. He has once again through his book challenged the authenticity and originality of the Bani which is highly uncalled for. Moreover by publishing the old formulations, he has turned his back to the directive of Akal Takht which is highly deplorable.

By selecting such a person who has turned his back to Akal Takht and academically fraudulent on the chair of Sikh Studies at UC Riverside in 2005, the university has shown utter disregard to the sensitivities of the Sikh community although all information was provided to the U.C. Riverside in meeting arranged by Chancellor Codoava under Leadership of Prof. Ellen Wortella. Who informed sikh community on September 5th 2005 “**Dr. Singh was previously considered a candidate for the Dr. Jasbir Singh Saini Endowed Chair in Sikh and Punjabi Studies. It has been determined that he will not hold this chair.....**”

2005,2006

Again SGPC under Guidance of Sri Akal Takhat appointed another Sikh scholar Review Committee after he published his thesis in Book form and turned his back from his written Commitment at Sri Akal Takhat in 1994AD. **Nine following pertinent points** were asked by Sikh scholar review committee constituted by Shiromani Gurdwara Parbhandhak Committee (SGPC) who submitted a report to Sri Akal Takhat (Temporal Authority) on July 20th, 2005 delegated through the Convener S. Waryam Singh, Secretary Dharam Parchar Committee after reviewing his book; *The Guru Granth Sahib Canon, Meaning and Authority*, by Pashaura Singh.

(1). Whether Sri Guru Arjan Dev's demise date i.e. Jeth Sudi 4, 1663 BK (1606 AD) recorded in MS # 1245, is in the hand of original scribe or not?

(2). Have you written or not on page 46 of your book that MS # 1245 was prepared by Guru Arjan in 1599 AD?

(3). Does the manuscript under question comprise *Kachi Bani* attributed to the Sikh Gurus or not?

(4). Have you expressed or not in your book on pages 45-46 that MS # 1245 (which includes *Kachi Bani*) was shown by Sri Guru Arjan Dev to emperor Akbar?

(5). Have or haven't you in the book on pages 31, 46-50 concluded that Sri Guru Arjan Dev Ji prepared this Manuscript and then used it to fix the final text of Sri Guru Granth Sahib Ji?

(6). Have or haven't you affirmed on pages 23, 42-43 of the book the role of Baba Budha as a caretaker to preserve the above-mentioned Manuscript? (

7). On pages 84-90 of the book, have you drawn or not the conclusion that the original *mul mantar* was different than that of the present one and Sri Guru Ram Das Ji and Sri Guru Arjan Dev Ji had made changes in it from time to time?

(8). By considering the text of Japu Ji Sahib recorded in MS # 1245 as the original one, have you drawn or not the conclusion that Sri Guru Arjan Dev Ji had revised the present text from language, vocabulary and poetic viewpoints?

(9). On the basis of MS # 1245 (book pages 102-105), have you mentioned or not that Sri Guru Arjan Dev Ji had revised the *bani* of Sri Guru Nanak Dev Ji from poetic and vocabulary point of view? However, Mr. Pashaura Singh has refused to address these questions and repeatedly declined comment.

Members of The Sikh scholars committee who critiqued Mr. Pashaura Singh's inferences were:

(A) Dr. Darshan Singh, Professor Emeritus & former Head, Guru Nanak Chair of Sikh Studies, Punjab University, Chandigarh. Who has been working in the field of Sikhism since 1972 and has written 20 books and 200 Research Paper on Sikh Theology, Philosophy, and History.

(B). Dr. Kharak Singh (Retd.), an Eminent Sikh Scholar who had worked with FAO Rome. He was a founding member of Institute of Sikh Studies, Chandigarh and had worked on Sikhism since 1970 and written many books and Research Paper in the field. He was working as a chief Editor of Sikh Journal named abstract of Sikh Studies at the time of his demise this month.

(C) Dr. Ram Singh, Principal of Akal Degree College, Mastuana, District Sangrur. He is M.A. in English and Religious Studies and has been Head of the English Department, Guru Hargobind Khalsa College, Guru Sar Sudhar, Ludhiana. He is chief organizer of Guru Gobind Singh Study Circle, a Non Government Organization active in the field of Sikh Studies. He has contributed several research papers and books on Sikhism.

(D). Dr. Jasbir Singh Sabar, former Professor and Head of Guru Nanak Studies Department Guru Nanak Dev University, Amritsar. Presently he is the Head of Bhagat Ravidas Chair Guru Nanak Dev University, Amritsar. He is M.A. in Punjabi and PhD on Medieval Sikh Literature. He has written about 20 books and 270 Research Papers on Sikh Literature and Religion. Since 1976 he is actively involved in research and teaching in Guru Nanak Dev University, Amritsar.

(E). Dr Mohinder Kaur Gil, former Principal, Mata Sundri College, New Delhi. She holds a degree of M.A. in Punjabi Literature and has done her Ph.D. on the editing technique of Sri Guru Granth Sahib. She is a reputed Sikh Scholar and has written about 20 books on the various aspects of Sikh scripture and Sikhism. Since 1974 she is actively involved in the research on Sikh scripture.

(F). Dr. Sarbjinder Singh presently working in the Department of Sri Guru Granth Sahib Studies and also Chief Editor of Nanak Parkas Patrika Journal of Sikh Studies Punjabi University Patiala. He did his M.A. in History, Religious Study and Punjabi. He has an M.Phil and PhD in Religious Studies, and a Diploma in Persian and French. He wrote 5 books and 35 Research Papers for various Journals of Religious Studies. His book Divine Revelation was Awarded 'Book of Year' by Indian Government.

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Pashaura Singh does not want to answer above 9 point in written form or at any seminar. Community members met Dean on June 20th 2008 and asked him if Dean could ask dr. Dr Pashaura Singh to answer those 9 questions. Dean reports back “Your colleagues presented me with a letter dated June 20, 2008, which in part queried Dr. Singh on 9 points regarding his research. I showed Dr. Singh these queries and he informed me that he stands by his research”. Dr. Pashaura Singh must give Academics Reply to 9 questions must be in written.

Vanjara Pothi

Inspite of Failure to answer to 9 academic points by committee of Sikh scholars in 2006. He published yet an other article on Guru Granth Sahib based on unauthentic source.” *Vanjara Pothi:A New Source in the Formation of the Sikh Canon, Textures of the Sikh Past*, ed. Tony Ballantyne,OUP,2007, pp.29,31,33, 58)”. He admits that there is no colophon showing the date, place and name of the scribe of the *Pothi*, yet ignoring all the academic norms he concludes that it has been prepared under the direct supervision of Guru Arjan and has been in Guru Arjan`s archives in Amritsar(p.55).

Once again Pashaura Singh starts his old game. Now he has graduated from the “Theory of An Early Draft of the Adi Granth to the theory of Working Drafts of Adi Granth prepared under the direct supervision of Guru Arjan.(*Vanjara Pothi:A New Source in the Formation of the Sikh Canon, Textures of the Sikh Past*, ed. Tony Ballantyne,OUP,2007, pp.29,31,33, 58). He admits that there is no colophon showing the date, place and name of the scribe of the *Pothi*, yet ignoring all the academic norms he concludes that it has been prepared under the direct supervision of Guru Arjan and has been in Guru Arjan`s archives in Amritsar(p.55). How and when it moved out of Guru`s archives? He has no explanation. Without any evidence he creates a scene where under the direct supervision of Guru Arjan at Ramsar in the central place of Amritsar, so many scribes were working independently to produce their version of the Sikh Scripture(p.58).Out of it he churns out collaborative approach of working drafts which has no basis at all in the Sikh history.

Pashaura Singh is not only a master craftsman but also very proficient in concealing the facts that do not fit into his scheme of things. He asserts that the *vars* contained only stanzas (*pauris*) to which *salokas* were affixed later on. He further remarks that even the authorship was inserted in the Kartarpur Bir in between the lines later on with a fine pen. One can see the *salokas* along with their authorship in the *vars* of *Vanjara Pothi* (folios 109-398). But he does not share this fact because it goes against his theory of early working drafts of the Adi Granth.

The *Vanjara Pothi* contains a *kachi-bani* composition, *Sahansar Nama Dakhni Mahlla 6*. Everybody knows that it does not form part of the Sikh Scripture. *Pothis* containing such type of writings do not belong to the main stream of Sikhism. Here Pashaura Singh tries his best to confuse the readers. Firstly he says that *Sahansar Nama* was added later on with a different pen (p. 53). It is a totally dishonest statement on his part. Any one can see that it is in the hand of primary scribe and bears the same shade of ink (folios 814-820).Secondly he says as the number 6 is written over the number 1, therefore it was

consciously done to attribute this composition to Guru Hargobind (p.53). Scholars of Sikh studies know well that Guru Hargobind had not composed any hymn. It is a fact that the Mina guru, Pirthi Chand had composed *kachi-bani* under the authorship of Mahalla 6. The above composition is found recorded in the Mina literature (Simarjit Singh, *Demeaning the Sikh Tradition*, Singh Brothers, Amritsar, 2006, p.126). Moreover it has been proved beyond any doubt that many of the composition of *Pran Sangli* had their origin in the Mina camp (Simarjit Singh, p.147). But Pashaura Singh does not see any reason that the composition in question may be a Mina product because it will severely hamper his thesis. One fails to understand that how can Guru Arjan commission a scribe to record *kachi-bani* in the drafts that were being prepared under his direct supervision.

On the basis of *Vanjara Pothi*, Pashaura Singh again alleges that Guru Arjan has revised the *bani* of Guru Nanak (pp.31, 35, 48). The article in question again puts a question mark on his academic integrity. It proves that he is at his best to fabricate the evidence to prove his earlier controversial conclusions. He may succeed in pleasing his mentors and western scholars who do not know Gurumukhi or cannot read old Manuscripts but can not sell his misinterpretation and Misrepresentation to Sikhs scholars or sikh community. 17) In his article on *Vanjara Pothi: A New Source in the Formation of the Sikh Canon, Textures of the Sikh Past*, ed. Tony Ballantyne, Oxford University Press, 2007. He also mentions another manuscript **BAHOVAL POTH** also as one of working Draft in order to prove his earlier controversial conclusions.

BAHOVAL POTH

The *Bahoval Pothi* also does not contain any colophon giving information about its scribe, date and place of its scribing. However Pashaura Singh has the ingenious to claim that it is one of the “working drafts” which has been produced under the direct supervision of Guru Arjan and for his convenience he places it in the pre Adi Granth period i.e. 1604 AD. Without any evidence he claims that before coming into the hands of Bedi family of Bahoval, it had been in the archives of Guru Arjan in Amritsar. When it moved out of Guru`s archives? He offers no explanation. Similarly without any evidence he claims that Bhai Gurdas has written one hymn in the text of *Bavan Akhri* in the *Bahoval Pothi*.

A close look at the contents of the Pothi reveals that:

1. The form of invocation i.e. *Ik Onkar Satiguru Parsadi* and Guru Sat employed in its brief in whole manuscript before ragas while In Guru Granth Sahib ji one finds that 26 ragas start with full version of Mool Mantar. Therefore this pothi has identical version used by other Sectarian elements within the Panth.
2. Half of its hymns are without any reference to *Ghar*; some of its Ragas viz. Sri Raga Dakhni, Rag Gauri Poorbi Dakhni M.5 Sukhmani, Asa M.4 Maneela Chhants, Hidol(solitary), Bilaval–Gond(composite), etc.suggest that it belongs

to a different musical tradition .

3. Presence of Mira Bai's *Pada Under Rag Maru Folio 566 (Man Hamara bandyo kanwal nain Apney)* in this pothi it suggests that it belongs to a different text family.
4. **For Pashaura Singh any manuscript which does not conform to the standard text of the Adi Granth fits in his theory of working drafts to hammer his point of revision in the Bani. At another place he remarks that Guru Arjan "was collecting the hymns of Bhagats separately in another volume." Where is this? Perhaps he will produce it sometimes later on.**

For textual studies on any Scripture one requires the sources that have their origin in the pre-canonical stage. Their antiquity, authority and authenticity have to be established on the basis of academic norms. Besides one is required to identify the tradition from which these sources have descended. Every manuscript has a purpose therefore a scholar has to find out the purpose and use made of these manuscripts. In order to prove his pre-conceived thesis Pashaura Singh has flaunted three sources—MS#1245, Bahoval Pothi and Vanjara Pothi and asserts that they are the 'working drafts' which have been prepared under the direct supervision of Guru Arjan at Amritsar. He places them in pre Adi Granth period i.e. before 1604.

Firstly his 'working drafts' theory of the Adi Granth finds no validity in the Sikh history. No internal and external evidence support that these manuscripts have been prepared under the direct supervision of Guru Arjan. The Bahoval Pothi and Vanjara Pothi carry no colophon mentioning about the scribe, date and place of their scribing. Therefore Pashaura Singh's claim that they have been prepared under the direct supervision of Guru Arjan is highly illogical and untenable. Similarly MS#1245 which he calls an 'early draft of the Adi Granth' and places it in 1599(page30) in his book "The Guru Granth sahib canon, meaning and authority", carries a colophon in which death date (1606AD=Jeth Sudi 4, 1663 BK) of Guru Arjan has been recorded in the hand of primary scribe. Even a scholar with a rudimentary knowledge of the manuscripts would hesitate hundred times to place it in pre 1606 period. In fact Pashaura Singh has played an **Academic Fraud** which needs condemnation by all the scholars irrespective their position affiliations.

There is no politics in this issue, the Sikh Community is opposing him purely on academic issues and poor scholarship. Sikhs want to protect their community's intellectual property rights(Sermons) and concept of Sachi/Pacci Bani as enshrined in Guru Granth Sahib Ji .

Why the American University like U.C. Riverside is hell bent upon to hire such a Professor with poor and motivated scholarship. Sikhs demand an Independent investigation on Pashaura Singh,s " Scholarship Issues At U.C.Riverside.

Attachments

- 1) "The Guru Granth Sahib Canon, Meaning and Authority, by Pashaura Singh, page 30

Genealogy charts shows GNDU Manuscript 1245 written in 1599AD. While Internal evidence on folio 1245 contains death date of guru arjan ji in 1606AD noted.

2)Folio 1255(MS#1245 at GNDU bearing the chart of death date ov First Five Gurus recrded withsame Pen and Ink with death date of guru Arjan Jeth Sudi 4, 1663 BK (1606AD)

3)APOCRYPHAL Writings(Kachi bani) In MS#1245Hymns of Sikh Gurus as found In MS#1245

4)Secondary's scribes in MS#1245

5)Modern Style of Gurumukhi Letters in M\$1245

6)Statement of dealer at Sri Akal Takhat(in Gurumukhi script) confessing that he procured this manuscript from Scrap Dealer going on cycle in 1979-1980AD In Rajastan and then implanted in Guru Nanak Dev. University Library through sale of the manuscript to librarian.

7)Vanjara Pothi folio no. 814 with Maru Sahansar Nama Mahalla 6 (Kachi Bani) in the hand of primary scribe in the same shade of ink and with the same pen.

8)Vanjara Pothi, folio no. 127Asa di var with pauris and Salok Mahallas- indicating complete reference to authorship as in standard version compiled by Guru Arjan Dev ji.

9) Bahoval Pothi *Folio 566,Mira Bai`s Pada Under Rag Maru (Man Hamara bandyo kanwal nain Apney)* suggests that it belongs to a different text family

10) Bahoval Pothi folio no.16 Sri Raga the hymns start without reference to Ghar.

11)Bahoval Pothi, Majh ki var Mohalla 1, folio no. 857 and 858 with pauris and salok Mahallas - indicating complete reference to authorship as in standard version compiled by Guru Arjan Dev ji.

12)Bahoval Pothi folio no. 424 with a different title of Raga (Rag Asa Mahalla 4 maneela chhant).

13)Bahoval Pothi Folio 258 With different title of Sukhmani i.s.Raga Gauri Poorbi Mahalla 5 Sukhmani .

For Attachments 1-13 click on Part II